A Hopefull way to *Cure* that *horrid* Sinne of *SWEARING*.

Or an help to save *SWEARERS*, if willing to be saved: Being an Offer or Message from HIM, whom they so *Daringly* and *Audaciously* provoke.

Also a *Curb* against *Cursing*.

MEMB. 1.

1. §. *Messenger.*

NOt to admonish our brother is to hate him, as the Holy Ghost witnesseth, *Levit.*19.17. But to scorn our brother should admonish us, is more to hate our selves. That little which *Cresus* learned of *Solon*, saved his life. And had *Pilate* taken that fair warning, his wife gave him: it might have saved his soul; which once lost, cannot be redeemed with ten thousand worlds: no not with the enduring of ten thousand thousand years torments in *Hell*. When a *Dog* flies in his masters face that keeps him; we conclude he is mad; are they then rationall men, that (being never so little crost) will *fly* in their *Makers face*, and *teare* their *Saviours name* in peeces, with oaths and execrations? which is worse then Frenzie. Yea, this is to send challenges into Heaven, and make love to destruction! And certainly it is *Gods* unspeakable mercy, that every such oath & blasphemy, proves not a *Benoni*, the death of the mother, *Gen.*35.18.

§ 2. Think me not too bold, or over harsh: for I speak to you both *for* and *from* my *Maker* and *Redeemer*. Yea, be perswaded to hearken a while unto me, as you would have *God* another day, hearken unto you. Are you *Christians*, as you call your selves? if you be, you have at least heard what *God* and *Christ* hath done for us. How when we were in a sad *condition*; when by sin we had forfeited our selves and all we had, and wilfully plunged our *souls* and *bodyes* into eternall torments: When neither *heaven*, *earth*, nor *hell* could have yeelded any satisfactory thing besides *Christ*, that could have satisfied *Gods* justice, and merited *heaven* for us; then, O then! The *eternall God* would dye, *viz.* so far as was possible or necessary, that we might not dye eternally, *John* 3.16. A mercy bestowed, and a way found out, that may astonish all the sons of *men* on earth, and *Angels* in *heaven*. And all this even against our wils, when we

s enemies, mortally hating him, and to our utmost fighting against , and taking part with his only enemies (*Sin* and *Satan*) as now you doe, not having the least thought, or desire of reconcilement: but a perverse and obstinate will, to resist all means tending thereunto.

3.§ O my brethren! bethink your selves; It is his *maintenance* we take, and live on. The *air* we breath, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanseth us, the *cloaths* that cover us, the *food* that does nourish us, the *delights* that cheer us, the *beasts* that serve us, the *Angels* that attend us, even all are his. That we are not at this present in *hell*, there to fry in flames, never to be freed. That we have the free offer of *grace* here, and everlasting *glory* in heaven hereafter, we are only beholding to him. And shall we deny this *Lord* that hath bought us? shall we most spightfully and maliciously fight on *Satans* side against him with all our might, and that against *knowledge* and *conscience*? I wish you would a little think of it.

4. §. For favours bestowed, and deliverances from danger, bind to gratitude: or else the more bonds of duty, the more plagues for neglect. The contribution of blessings, requires retribution of thanks; or will bring distribution of judgments. And certainly, if a *friend* had given us but a thousand part of what *God* hath, we should heartily love him all our *lives*, and think no thanks sufficient. And in reason, Hath *God* done so much for us, and shall we denye him any thing he requireth of us? though it were our lives, yea our souls; much more our *sins*; most of all this sottish and damnable sin, in which there is neither *profit*, nor *pleasure*, nor *credit*, nor any thing else to provoke, or intice us unto it, as in other sins; for all you can expect by it is the suspicion of common *Lyers*, by being common *Sweaters*: Or that you shall vex others and they shal hate you. Whereas if we could give *Christ* our *Bodyes*, and *Souls*, they should be saved by it, but he were never the better for them. Yea *swearing* and *cursing* are sins from which of all other sins we have the most power to abstain. For were you forced to pay three shillings four pence for every *oath* and *curse* you utter, as the Law enjoins: or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down *James* 5. 12. you both *could* and *would* leave it, which alone makes it altogether inexcusable. And this know, that the *easier* the thing commanded is, the *greater* guilt in the breach of it: and the *lighter* the injunction, the *heavier* the transgression, as *Austin* speaks, and *Adams* eating the forbidden fruit, sufficiently proves. So that it is evident you love this sin, meerly because it is a great sin, and blaspheme out of meer malice to, and contempt of *God*, which is most fearfull, and (as a man would think) should make it unpardonable, I am sure the *Psalmist* hath a terrible word for all such, if they would take notice of it, *Let them be confounded that transgresse without a cause*, Psal. 25. 3.

And no marvell that this fearfull imprecation should fall from the *Prophets* mouth; for that man is bottomlesly ill, who loves vice meerly because it is a vice, and because *God* most strictly forbids it. He is a desperate, prodigious,

digious, damnable wretch, who (rather then not die) will anger God on set purpose. Wherefore looke to it, and think of it, you cursing, and cursed Swearers; *You swear away your salvation, curse away your blessing. Howling* and *Cursing* shall be your chief *ease* in *Hell*, to whom *blasphemy* was an especiall *recreation* on *Earth*.

5. §. Argue with all the world, and they will conclude, there is no *vice* like *ingratitude*. And meer ingratitude returns nothing for good, but you return evill; yea, the greatest and most malicious evill, for the greatest and most admired love. It was horrible ingratitude for the *Jewes* to *scourge* and *crucifie Christ*, who did them good every way: for he healed their *diseases*, fed their *bodies*, inlightned their *mindes*, of God became Man; and lived miserably among them many years, that he might save their souls: (though in killing him, they did their utmost to sinke the only ship that could save them) but you are more ingratefull to God and Christ then they were, or can be expresst by the best Oratour alive. For which read more, in a Treatise intituled, *Gods goodnesse, and Englands unthankfulnesse*, from Chapter 4. to Chapter 7.

6. §. O that you would but consider, that the Lord *Jehovah*, who is a God, *great*, and *terrible*, of most glorious *majesty*, and infinite *purity*; hears and beholds you in all places, and in every thing you *think*, *speak*, or *do*: who is a *just* Judge, and will not let this curst sin go unpunished: then would you keep a narrower watch over your thoughts, then any other can do over your actions; yea, you would alloon *stab a dagger to your hearts*, as let such oaths and execrations drop from your mouths: whereas now you swear and curse, as if he that made the ear could not hear, or as if he were neither to be feared nor cared for, who for sin cast the *Angels* out of *Heaven*, *Adam* out of *Paradise*, drowned the *old world*, rained down fire and brimstone upon *Sodome*, commanded the earth to open her mouth, and swallow down quick *Corah*, and his companie; he who smote *Egypt* with so many plagues, overthrew *Pharaoh* and his host in the *Red Sea*, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and *cast you body and soul into Hell*, for your odious unthankfulnesse: yea, it is a mercie beyond expression, that he hath spared you so long. Consider of it I beseech you, lest you swear away your part in that *bloud* which must save you, if ever you be saved; yea, take heed lest you be plagued with a witnesse, and that both here and hereafter: for God (who cannot lie) hath threatned that his *curse shall never depart from the house of the Swearer*, as it is *Zach.* 5. 1. to 5. And I doubt not but you are already cursed, though you know it not; That either he hath cursed you in your bodie by sending some *foul disease*, or in your estate by suddainly *consuming it*, or in your name by blemishing and *blasting* it, or in your seed by not *prospering* it, or in your minde by *darkning* it, or in your heart by *hardning* it, or in your conscience by *terrifying* it, or will in your soul by everlastingly *damning* it, if you repent not. Wherefore take heed what you do before it prove too late.

7. §. Or if you regard not your self, or your own souls good, yet for the Nations good leave your swearing: *for the Lord* (as now we finde to our smart) *hath a great controversie with the Inhabitants of the Land, because of swearing, Hos.*4.1,2. Yea, *because of oaths* the whole *land* (even the three Nations) now *mourneth*, as you may see *Jer.*23.10. Neither object that ye are so accustomed to swearing that you cannot leave it, for this defence is worse then the offence; as take an instance, Shall a *Thief* or *Murtherer* at the *Bar* alledge for his defence, that it hath been his use and custom of a long time to *rob* and *kill*, and therefore he must continue it, or if he do, will not the Judge so much the rather send him to the Gallows?

Wherefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it: especially after this *warning*, which in case you doe not, will be a sore *witnesse*, and *rise up in judgment against you another day.*

MEMB. 2.

Swearer. *Did I swear or curse?*

1.§ *Messenger.* Very often, as all here present can witnesse, and *Satan* also, who stands by to take notice, reckon up, and set on your score every Oath you utter, keeping them upon *Record against the great day of Assises*, at which time every Oath will prove as a *daggers point stabbing your soul to the heart*, or as so many *weights pressing you down to Hell*, *Rev.*20.13. and 22.12. As also the searcher of *hearts*, who himself will one day be *a swift witnesse against Swearers*, *Mal.*3.5. For of all other sinners *the Lord will not hold him guiltlesse that taketh his Name in vain*, as the third Commandement tels you, *Exod.*20.7.

2. §. But wo is me, it fares with common *Swearers* as with persons *desperately diseased*, whose excrements and filth comes from them at *unawares*; for as by much labour the *hand* is so hardened that it hath no *sense* of labour, so their much swearing causeth such a *brawny skin of senslessenesse* to overspread the *heart*, *memorie*, and *conscience*, that the swearer sweareth unwittingly; and having sworne, hath no remembrance of his Oath, much lesse repentance for his Sin.

Swearer. *Alas though I did swear, yet I thought no harm.*

3. § *Messenger.* O fool! What *Prince* hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse? that whatsoever he spake with his mouth, yet he thought no ill in his heart? And shall God take this for a good answer, having told us before hand, *Deut.*28.58,59. *That if we do not fear & dread his glorious and fearful Name, the Lord our God, he will make our plagues wonderful and of long continuance, and the plagues of our posterity.* Besides, how frequently doest thou pollute and prophane Gods Name, and thy Saviours? The *Jews* grievously sinned in crucifying the Lord of life but once, and that of ignorance: but the times are innumerable that thou doest it, every day in the year, every hour in the day, although thy conscience, and the holy Spirit of grace hath checkt thee for it a thousand and a thousand times. Doest thou

expect

expect to have *Chriſt* thy *Redeemer* and *Advocate*; when thy conſcience tells thee that thou haſt ſeldome remembred him but to blaſpheme him? and more often named him in thy Oaths and Curſes, then in thy prayers.

Swearer. *Surely, If I did ſwear, it was but Faith and Troth, by our Lady, the Maſſe, the Rood, the Light, this Bread, by the Croſſe of the ſilver, or the like: which is no great matter I hope, ſo long as I ſwore not by God, nor by my Savior.*

4. §. *Meſſenger.* That is your groſſe ignorance of the Scriptures, for God expreſly forbids it, and that upon pain of damnation, *Iam.*5.12. Firſt, our Saviour Chriſt in his own perſon forbids it, *Mat.*5 34,35,36,37. *I ſay unto you, Swear not at all, neither by heaven, for it is Gods Throne; nor by the earth, for it is his footſtool; nor by Jeruſalem, for it is the City of the great King; neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one hair white or black; but let your communication be Yea, Yea, Nay, Nay: for whatſoever is more then theſe cometh of evill.* And then by his Apoſtle, *Above all things my brethren, ſwear not, neither by heaven, nor by earth, nor by any other oath, but let your Yea be Yea, and your Nay, Nay: leſt you fall into condemnation,* James 5 12. where mark the *Emphaſis* in the firſt words, *Above all things ſwear not*; and the great danger of it in the laſt word, *condemnation.*

5 §. If the matter be light and vain, we muſt not ſwear at all; if ſo weighty, that we may lawfully ſwear as before a Magiſtrate, being called to it, then we muſt only uſe the glorious Name of our God in a holy and religious manner, as you may ſee, *Deut.*6.13. *Eſay* 45.23. *&* 65.16. *Joſh.*23.7. *Jer.* 5.7. *Exod.*23.13. And the *reaſons* of it are *weighty*, if we look into them; for in ſwearing by any creature whatſoever, we do invocate that creature, and aſcribe to it divine worſhip; a lawfull oath being a kind of Invocation, and a part of Gods worſhip; Yea, whatſoever we ſwear by, that we invocate, both as our witneſſe, ſurety, and judge, *Heb.*6.16. and by conſequence, deifie it, by aſcribing and communicating unto it Gods incommunicable Attributes, as his *Omnipreſence*, and *Omniſcience*, of being every where preſent, and knowing the ſecret thoughts and intentions of the heart: and likewiſe an *Omnipotencie*, as being Almighty in *patroniſing, protecting, defending*, and *rewarding* us for ſpeaking the truth, or puniſhing us if we ſpeak falſly: all which are ſo peculiar to God, as that they can no way be communicated or aſcribed to another. So that in ſwearing by any of thoſe things, thou committeſt an high degree of groſſe *Idolatry*, thou ſpoileſt and robbeſt God of his Glory, (the moſt impious kind of theft) and in a manner *dithroneſt* him, and placeſt an *Idol* in his room.

6. §. And as to ſwear by the *creature* makes the ſin far more *heinous*, ſo the more mean and vile the thing is which you ſwear by (be it by my fay, by cock and pie, hares foot, by this cheeſe, and ſuch like childiſh oaths, which are ſo much in uſe with the ignorant and ſuperſtitious ſwarm) the greater is your ſin in ſwearing ſuch an Oath: becauſe you aſcribe that unto theſe baſeſt of creatures, which is only proper to God, namely, to know your heart, and to be a diſcerner of ſecret things; why elſe ſhould you call that creature as a witneſſe unto your conſcience, that you ſpeak the truth, and lye not, which only belongeth to God? And therefore the Lord cals it a forſaking

of him; as mark well what he saith, *Jer.*5.7. *How shall I spare thee for this? thy children have forsaken me and sworn by them that are no Gods.* And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet *Amos*, if you will, he saith (speaking of them that swore by the sin of *Samaria*) *that they shall fall and never rise again*, *Amos* 8.14. a terrible place to vain swearers.

Neither are we to join any other with God in our oaths, for in so doing we make base *Idols*, and filthy creatures *Corrivals* in honour, and *Competitors* in the Throne of Justice with the Lord, who is Creatour of Heaven and Earth, and the supreme Judge and sole Monarch of all the world.

Or, in case we do, our doom shall be remedilesse, for the Lord threatneth by the Prophet *Zephany*, *that he will cut off them that swear by the Lord and by Malcham*. which *Malcham* was their King, or as some think, their Idol, *Zeph.*1.4,5.

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature is not only mortal, but rests unpardonable: so long as it is willingly committed, and excused or defended.

Swearer. *But all do swear, except some few singular ones, and they also will lye, which is as bad.*

7 §. *Messeng.* You must not *measure all others by your own bushell*: for although ill Dispositions cause ill Suspicions; even as the *eye* that is bloudshood sees all things red, or as they that have the *Jaundies* see all things yellow; yet know that there be thousands who can say truly through Gods mercie, that they had rather choose to have their souls passe from their bodies, then a wilfull premeditated *lie*, or a wicked *oath*, from their mouths; wherefore when you want experience, think the best, as charitie bids you, and leave what you know not to the *searcher* of hearts.

8 §. As for the number of Swearers, it cannot be denyed, but the sin is almost universall, and this is it which hath incensed Gods wrath and almost brought an universall destruction upon our whole *Nation*; but is not this excuse [*That others do so*] a most reasonlesse plea, and only becoming a *fool*? when our Saviour Christ hath plainly told us, that the *greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life*, Mat.7.13,14. And *S. John*, that *the whole world lyeth in wickednesse*, 1 John 5. 19. And that *the number of those whom Satan shall deceive, is as the sand of the sea*, Rev.20. 8. & 13 16. Isa.10 22. Rom.9.27. And tell me, Were it a good plea, to commit a *Felonie*, and say that others do so? Or Wilt thou leap into Hell and cast away thy soul, because others do so? A sorry comfort it will be to have a numerous multitude accompanie us into *that lake of fire that never shall be quenched.*

Besides it is Gods expresse charge, *Exod.* 23. 2. *Thou shalt not follow a multitude to doe evill*, and S. *Pauls* everlasting rule, *Rom.*12.2. *Fashion not your selves like unto this world.*

Swearer. *But I may lawfully swear, so I affirm nothing but the truth.*

9 §. *Messeng.* If you be lawfully called to it, as before a Magistrate, or when

some

ſome urgent matter conſtraineth for the confirming of a neceſſary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controverſies, and clearing our own or our neighbours good name, perſon, or eſtate, and to put an end to all ſtrife, aiming at Gods glory, and our own or our neighbours good: which is the only uſe and end of an oath; in which caſe a man is rather a patient then a voluntary agent: You may ſwear, otherwiſe not. Neither muſt we ſwear at all in our ordinary communication, if we will obey Gods Word, as you may ſee, *Mat.* 5. 34,35,36,37. *Jam.*5.12.

Swearer. Except I ſwear, men will not believe me.

10.§. *Meſſenger.* Thou hadſt as good ſay, I have ſo often made *ſhipwrack* of my credit by accuſtomary *lying*, that I can gain no belief unto my words without an oath; for it argues a guilty conſcience of the want of credit, and that our *word* alone is worth no reſpect, when it will not be taken without a *pawn* or *ſurety*. Neither will any but baſe *Bankrupts pawn ſo precious a Jewel as their Faith*, or offer better ſecurity for every ſmall trifle. Beſides he that *often ſweareth, not ſeldome forſweareth*. And ſo I have informed you from Gods Word, what the danger is of vain and wicked ſwearing.

MEMB. 3.

1. § But as if *Swearing* alone would not preſſe thee deep enough into hell, thou addeſt *curſing* to it, a ſin of an higher nature; which none uſe frequently, but ſuch as like *Goliah* and *Shimei*, are deſperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghoſt ſtigmatize ſuch an one? *His mouth is full of curſing*, Pſal.10.7. & Rom. 3.14. or, *he loveth curſing*, Pſal.109 17. and indeed, whom can you obſerve to love this ſin, or to have their mouths full of curſing? but *Ruffians* and ſons of *Belial*, ſuch as have ſhaken out of their hearts the *fear* of God, the *ſhame* of men, the *love* of heaven, the *dread* of hell, not once caring what is *thought* or *ſpoken* of them here, or what *becomes* of them hereafter; yea obſerve them well, and you will finde, that they are mockers of all that march not under the pay of the Devill.

2. §. And whence do theſe *Monſters* of the earth, theſe helliſh *miſcreants* theſe *bodily* and *viſible Devils* learn this their damnable *curſing* and *ſwearing*? Are not *their tongues fired* and edged *from Hell*? as Saint *James* hath it, *Jam.*3 6. yea, it is the very *language of the damned*, as you may ſee *Rev.*16. 1, 21. Only they learn it here before they come thither, and are ſuch proficients therein, that the Devil counts them his beſt *ſcholars*, and ſets them in his *higheſt form*, *Pſal.*1.1. And well they deſerve it, with whom the language of hell is ſo familiar, that blaſphemy is become their mother tongue. Beſides, it is the very depth of ſin, roaring and drinking is the *horſe-way* to *Hell*; whoring and cheating the *foot-way*; but *Swearing* and *Curſing* follows *Korah*, *Dathan* and *Abiram*. And certainly, if the infernall Tophet, be not for theſe men, it can challenge no gueſts. But ſee how witleſſe, graceleſſe, and ſhameleſſe even the beſt are that uſe to *curſe*; for I paſſe over ſuch as call for a curſe on themſelves, ſaying, God damn me, Confound me, The Devill take me, and the like; which would make a r

tionall man tremble to name; becauſe I were as good knock at a *deaf mans door*, or a *dead mans grave*, as ſpeak to them.

3. §. Thou art croſſed by ſome one, perhaps thy *wife*, *child*, or *ſervant*, or elſe thy *horſe*, the *weather*, the *dice*, *bowls*, or ſome other of the creatures diſpleaſe thee; and thou falleſt a curſing and blaſpheming them, wiſhing the plague of God, or Gods vengeance to light on them, or ſome ſuch helliſh ſpeech fals from thy foul mouth. And ſo upon every fooliſh trifle, or every time thou art angry, God muſt be at thy beck, and come down from heaven in all haſt and become thy Officer to revenge thy quarrel, and ſerve thy malicious humour. (O monſtrous impiety! O ſhameleſſe impudencie! to be abhorred of all that hear it) not once taking notice what he commands in his Word, as, *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not*, Rom. 12.14. And again, *Bleſſe them that curſe you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true *Chriſtians* 1 Cor. 4.12.

4. §. But this is not one half of thine offence, For whom doeſt thou curſe? Alas the *Creatures* that diſpleaſe thee are but *Inſtruments*, thy *ſin* is the *cauſe*, and God the *author*, 2 *Sam.* 16.11. *Pſal.* 39.9,10. *Gen.* 45.8, *Job* 1.21. from whom thou haſt deſerved it, and ten thouſand times a greater croſſe: but in ſtead of looking up from the *ſtone*, to the *hand* which threw it; or from the *effect* to the *cauſe*, as Gods people doe; thou like a *maſtiff dog*, ſetteſt upon the *ſtone* or *weapon* that hurts thee. But in this caſe, Who are you angry withall? Does your *horſe*, the *dice*, the *rain*, or any other *creature* diſpleaſe you? Alas, they are but *ſervants*, and if their *Maſter* bid ſmite, they muſt not forbear; they may ſay truly what *Rabſhekeh* uſurped, *Iſa.* 36.10. *Are we come without the Lord?* and all that hear thee may ſay, as the Prophet did to *Senacherib*, 2 *King.* 19. 22. *whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy ſelf? even againſt the Holy One of Iſrael.*

5. §. Beſides, why doſt thou curſe thine enemie? (if he be ſo) but becauſe thou canſt not be ſuffered to kill him. For in heart, and Gods *account*, thou art a *murtherer*, in wiſhing him the *pox*, *plague*, or that he were *hanged* or *damned*. Nor will it be any rare thing at the *day of judgment*, for *curſers* to be indicted of *murther*. For like *Shimei* and *Goliah* to *David*; thou wouldſt kill him if thou durſt; thou doeſt kill him ſo far as thou canſt. I would be loath to truſt his *hands* that bans me with his *tongue*. Had *David* been at the mercie of either *Shimei* or *Goliah*, and not too ſtrong for them, he had then breathed his laſt.

Nor is it commonly any *ſin* committed, or juſt *offence* given thee; that thou curſeſt. Who could have leſſe deſerved thoſe *curſes* and *ſtones* from *Shimei*, then *David*? Yea, did not that head deſerve to be *tongueleſſe*, that body to be *headleſſe*, that ſo undeſervedly curſed ſuch an *Innocent*? as after it fell out For the curſes and ſtones which *Shimei* threw at *David*, rebounded upon *Shimei*, and *ſplit his heart*; yea, and at laſt *knockt* out his *brains*; and the like of *Goliahs* curſes; which is alſo thy very caſe. For

6. §. What will be the iſſue? *the cauſleſſe curſe ſhall not come* where the

Curſer

Curſer meant it, *Prov.*26.2. yea, *though thou curſeſt, yet God will bleſſe*, *Pſal.*109.28. but thy curſes ſhall be ſure to rebound back into thine own breſt, *Pſal.*7.14,15,16. *Prov.*14.30. *Curſing mouths are like ill made Pieces*, which while men *diſcharge* at others, *recoil* in *ſplinters* on their own *faces*. Their words and wiſhes be but whirlwinds, which being breathen forth, return again to the ſame place. As hear how the Holy Ghoſt delivers it, *Pſal.* 109. *As he loved curſing, ſo ſhall it come unto him; and as he loved not bleſſing, ſo ſhall it be far from him. As he cloathed himſelf with curſing like a garment, ſo ſhall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall always be girded*, *v.*17,18,19 Hear this all ye, whoſe *tongues* run ſo faſt on the *Devils errand*, you loved curſing, you ſhall have it, both upon you, about you, and in you, and that everlaſtingly; if you perſevere and go on; for Chriſt himſelf at the laſt day, even he which came to ſave the world, ſhall ſay unto all ſuch, *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels*, *Mat.*25.41. Where they ſhall do nothing but curſe for evermore; for they no farther apprehending the goodneſſe, mercie, and bounty of God, then by the ſenſe of their own torments, the (effects of his juſtice) ſhall hate him, and hating him they ſhall curſe him, *Rev.* 16.11. They ſuffer, and they blaſpheme: there is in them a furious malice againſt him, being curſed of him, they re-curſe him; they curſe him for making them, curſe him for condemning them, curſe him becauſe being adjudged to death, they can never find death; they curſe his puniſhments, becauſe they are ſo unſufferable; curſe his mercies, becauſe they may never taſte them; curſe the bloud of Chriſt ſhed on the *Croſſe*, becauſe it hath ſatisfied for millions and done their unbelieving ſouls no good; curſe the Angels and Saints in heaven, becauſe they ſee them in joy and themſelves in torment; *Curſings* ſhall be their ſins, and their chief eaſe, *Blaſphemies* their prayers, *Lacrymæ* their notes, Lamentation all their harmony; theſe ſhall be their evening ſongs, their morning ſongs, their mourning ſongs for ever and ever. And indeed, who ſhall go to Hell, if Curſers ſhould be left out? Wherefore let all thoſe learn to bleſſe, that look to be heirs of the bleſſing.

7. §. But to be in in Hell, and there continue everlaſtingly in a bed of *quenchleſſe flames*, is not all. For this is the portion, even of *Negative* and *viceleſſe Chriſtians*; if they be not vertuous. Of ſuch as do not ſwear except they *fear an oath*. That abound in good duties, if they doe them not out of faith, and becauſe God *commands* them; that he may be *glorified*, and others *edified* thereby. Whereas thou doeſt *ſupererogate* of *Satan*, in damning many ſouls beſides thine own. Thou haſt had a double portion *of ſin*, to other men here; and therefore muſt have a *double portion of torment* to them hereafter. The *number* and meaſure of thy torments, ſhall be according to the *multitude* and *magnitude* of thine offences, *Rev.*20.12,13. & 22.12. *Luk.* 12.47. *Mat.*10.15. *Rom.*2.5,6. And thoſe offences, if I could ſtand to *aggravate* them by their ſeverall *circumſtances*, would appear to be out of meaſure *great* and *numerous*. I'le mention but one of ten.

With thy swearing and cursing, thou doest not only wound thine own *soul* worse then the *Baalites* wounded their own bodies; (for thou wilfully *murtherest* thine own soul, and that without any inducement, as hath been proved.) But thou art so pernicious, that this is the least part of thy mischief; for thou draweſt vengeance upon thousands, by thy infectious and damnable example; as how can it be otherwise? Thou doest not only infect thy *companions*, but almost all that *hear*, or come near thee. Yea, *little children* in the streets, have learnt of thee to rap out *oaths*, and belch out *curses* and *scoffs* almost as frequently as thy self; and through thy accustomarie swearing learned to speak *English and Oaths together*; and so to blaspheme God almost so soon as he hath made them. And not only so, but thy example infects others; and they spread it abroad to more, like a malicious *man sick of the plague*, that runs into the throng to disperse his infection, whose mischief out-weighs all penalty. It is like the setting a mans owne *house* on fire, it burnes many of his *neighbours* houses, and he shall answer for all the spoil. So that the *infection* of sin is much worse then the *act*.

8. §. Nor wilt thou cease to sin when thou shalt cease to live; but thy wickednesse will continue longer then thy life. For as if we *sow good works*, *succession shall reap them*, and we shall be happy in making them so; so on the contrary, wicked men *leave their evill practices to posterity*, and though dead, are still tempting unto sin, and still they sin in that temptation, they sin so long as they cause sin. This was *Jeroboams* case, *in making Israel to sin*: for let him be dead, yet so long as any worshiped his *Calves*, *Jeroboam* sinned. Neither was his sin soon forgotten; *Nadab* his son, and *Baasha* his successour; *Zimri*, and *Omri*, and *Ahab*, and *Ahaziah*, and *Jehoram*; all these walked *in the wayes of Jeroboam which made Israel to sin*; and not they alone, but millions of the people with them. So that it is easie for a *mans sin to live when himself is dead*; and to lead that exemplary way to *Hell*, which by the number of his followers, shall continually aggravate his torments. As, O what infinite torments doth *Mahomet* indure! when every *Turk* that perisheth by his jugling, does dayly adde to the pile of his unspeakable horrors. And so each sinner, according to his proportion, and the number of souls which miscarry through the contagion of his evill example. And look to it, for the *blood of so many souls* as thou hast seduced will be *required at thy hands*, and thou must give an account for the sins, perhaps, of a thousand. Thou doest not more increase other mens *wickednesse on Earth*, then their wickednesse shall encrease thy *damnation in Hel*, Luk. 16.

9. §. It were easie to goe on in aggravating thy sinne and wretchednesse; and making it out of measure *great*, and the souls that miscarry through the contagion of thy evill example *numerous*. For is not the *Gospell and the name of God blaspheme among the very Turks*, *Jews*, and *Infidels*; and an evill scandall raised upon the *whole Church*; through thy superlative wickednesse, and other thy fellows? Yea, does not this keep them off from embracing the *Christian Religion*, and cause them to protest against their own conversion? Which makes me wonder that *Swearers*, *Drunkards*,

and

and all such wicked and *prophane wretches*, are not (like dirt in the hous of God) thrown out into the *street*, by *excommunication*: Or as *excrements* and bad *humours* in *mans body*, which is never at ease till it be thereof disburthened; as *Austin* well notes. That they are not marked with a black coal of infamy, and their company avoided, as by the Apostles order they ought, *Rom.*16.17. 2 *Thess.*3.6,14. *Eph.*5.5,7. 1 *Cor.*5.5, 11. 1 *Tim.*1.20. That they are not to us as *Lepers* were among the *Jews*; or as men full of *plague sores* are amongst us. We well know the good husband man *weeds* his *field* of hurtfull *plants*, that they may not spoil the good *corn*. And when *fire* hath taken an *house*, we use to pull it down, lest it should fire also the *neighbours* houses. Yea, the good Chirurgeon cuts off a rotten member betimes, that the sound may not be endangered. Nor will the Church of *England* ever flourish or be happy in her *Reformation*, untill such a course is taken.

MEMB. 4.

Swearer. *Sir, I unfainedly blesse God, for what I have heard from you; for formerly, I had not the least thought that swearing by faith, troth, or any other creature, was so grievous a sin, as you have made it appear from the Word. And I hope it shall be a sufficient warning to me for time to come.*

1. §. *Messenger.* If so, you have cause to blesse God indeed. For all of you have heard the self-same Word; but one goes away *bettered*, others *exasperated* and *inraged*, wherein *will* only makes the difference. And who makes the difference of *Wills*, but God that made them? He that creates the new *heart*, leaves a *stone* in one bosome, puts *flesh* into another.

2. § Of hearers there are usually four sorts, *Mat.*13.19, to 24. as first, *an honest and good heart*, will not return from hearing the Word unbettered. Yea he will so note what is spoken to his own sin, that it shall increase his *knowledge*, and lessen his *vices*. As who by looking in a *Glasse* shall spy *spots in his face*, and will not forthwith wipe them out? A wise man will not have one sin twice repeated unto him. And these may be resembled to *wax*, which yeeldeth *sooner* to the *seal*, then *steel* to the *stamp*. But

3. §. Secondly, others are like *Tullies* strange *soil*, much *rain* leaves them still as dry as *dust*. Or the *Wolfe* in the *emblem*, which though she *suckt the Goat*, kept notwithstanding her *wolvish nature* still. For speak what can be spoken to them, it presently passes away like the sound of a *Bell* that is *rung*. Let *testimonies* and *examples* never so much concern them, they prove no other then as so many *characters* writ in the *water*, which leave no impression behinde them. Who may be resembled to an *Hour-glasse* or *Conduit*, that which in one hour *runneth in*, the same in another hour *runneth out again*. Or the *Smiths Iron*, put it into the *fire*, it is much *softened*; again put it into the *water*, 'tis *harder then before*. Yea, let them never so much smart for their sins: they will return to them again untill they perish. Resembling some *silly flye*, which being beat from the *candle* an hundred times, and oft singed therein, yet will return to it again untill she be *consumed*, *Prov.*23.35 All those *Beasts* which went into the *Arke unclean*, came likewise out *unclean*.

4. §. Third-

4. §. Thirdly, another sort will very orderly hear the Word, and delight in it; so long as the *Minister* shall rove in generalities, preach little or nothing to the purpose: But if once he touch them to the quick, drive an application home to their consciences touching some one sin of theirs, as *John Baptist* served *Herod*; then they will turn their backs upon him, and hear him no farther, as those *Jews* served our *Saviour*, *Joh.*6. 66. The *Athenians Paul*, *Acts* 17.16, to 34. and *Ahab Micaiah*, 1 *King.* 22. 8.

5. §. *Sore eyes* you know are much grieved to look upon the *Sun*, *Bankrupts* cannot abide the sight of their *counting books*, nor doe deformed *faces* love to *looke* themselves in a true *Glasse*. For which read *John* 3. 19, 20, 21.

But let such men know, that to flye from the light, and reject the means, puts them out of all hope. That *sin* is *past cure*, which *turns from*, and refuseth *the cure*, *Deut.*17.12. *Prov.*29.1. As what is light to them that will shut their *eyes* against it? or *reason* to them that will stop their *Ears* from *hearing* it? If those *murtherers* of the Lord of *life*, *Act.*2.23. had refused to hear *Peters* searching Sermon, in all probability they had never been *prickt in their hearts*, never been *saved*, *ver.*37, 38. And take this for a *rule*, if ever you see a *drowning* man refuse help, conclude him a wilfull *murtherer*.

6. §. Fourthly and lastly, (for I passe by those *blocks* that goe to *Church* as *dogs* doe only for company, and can hear a powerfull *Minister* for *twenty* or *thirty years* together, and minde no more what they hear then the *seats* they sit on, or the *stones* they tread on.) There are a generation of Hearers who when a *Minister* does plainly reprove them for their sins, and declare the judgments of God due unto the same, to the end they may *repent* and *beleeve*, that so they may be saved; will *carp* and *fret*, and *spurn* against the very *Word of God* for being so sharp and searching; and thereupon persecute the *Messenger*, as the *Princes* and *false Prophets* did *Jeremiah*, *Herodias John Baptist*, and the *Pharisees Christ*.

7. §. And this God takes as done to himself; What saith *Paul*? 1 *Cor.* 7.10. *I have not spoken, but the Lord*: and therefore as the Lord said unto *Saul*, *Acts* 9.4. that he persecuted him, (though in *heaven*;) so they which resist any *truth* delivered out of the *word*, doe resist God himself, and not his Messenger, as evidently appears by these Scriptures, *Psal.* 44. 22. and 74.4. 10,18. 22.23. & 83.2,5,6. & 89.50,51. & 139. 20. *Prov.* 19.3. *Rom.*1.30. & 9. 20. *Mat.*10.22. & 25.45. 1 *Sam.* 17.45. *Isai.*37.4,22, 23,28, *Act.*5.39 & 9 4,5. *Joh.*9.4. 1 *Thess* 4 8, *John* 15. 20, to 26. *Numb.* 16.11. 1 *Sam.*8.7. *Mark* 9.42. *Psal* 79.12. 2 *Kings* 2.24. O that the *Gospels enemies* would but seriously consider these Scriptures, and be *warned* by them, For certainly it is neither *wise*, *good*, nor *safe*, either resisting or angring him, that can *anger every vain of their hearts*. Yea, God hath *Messengers of wrath* for them that despise the *Messengers of his love*.

8. §. But hear why they so mortally hate the naked truth. Because it is the *word by which they are condemned*: they *loath* as much to hear it, as a *prisoner* doth abhor to hear his *sentence* from the *just Judge*. And indeed

if

if many (as we know by experience) love not to hear the worſt of their *temporall cauſes*, and *caſes*; nor yet of their *bodily diſtempers*, with which their lives or eſtates be indangered. How much more will wicked men decline from ſeeing their hainous *abominations*, and themſelves guilty of *Hell*, and eternall *damnation*? though thereof there be an abſolute neceſſity, if ever they be ſaved.

9. §. *Guilty* ſinners love *application* as dearly as a *dog* does a *cudgell*. And no marvail, for what *Leaper* will take pleaſure in the *ſearching* of his *ſores*? Nor were *Satan* his Crafts-maſter, if he did permit them: For if they could clearly ſee the loathſomneſſe of their impieties, it were not poſſible not to *abhor* them, not to *abhor themſelves for them*; but their *blindneſſe* makes them love their own *filthineſſe*, as *Ethiopians* do their own *ſwarthineſſe*. Beſides, they love not to have their *conſciences awakened*, but would *ſleep* quietly in their *ſins*. And he that deſires to *ſleep*, will have the *curtains drawn*, the *light ſhut out*, and *no noiſe* made. Whence as *good meates*, are *unwelcome* to *ſick perſons*: ſo is *good counſell* to obſtinate and reſolved *ſinners*. Tell them of their *ſwearing*, *drinking*, *whoring*, *cheating*; they will *fret*, and *chafe*, and *fume*, and *ſwell*, and *ſtorm*, and be ready to *burſt* again to hear it. But let envy ſweat, ſwell, and burſt; truth muſt be ſpoken. And indeed why ſhould not *Gods ſervants* take as free *liberty in reproving*, as the Devils ſervants take *liberty in offending*? Shall not the one be as loud for God, as the other are for *Baal* and *Belzebub*?

10. §. Yea, admoniſh them never ſo *mildly*, they will ſay we *take too much upon us*: as *Corah* and his complices twitted *Moſes*, *Numb.*16.3. not knowing how ſtrictly God *commands* and *requires* it, *Lev.*19. 17. 2 *Tim.*2.25. *Ezek.*3.18, to 22. 2 Pet.2.7,8. Whence as the *Chief Prieſts* anſwered *Judas*, *what is that to us*? ſo they will blaſpheme *God*, tear *Chriſt* in pieces, and more then betray, even ſhed his innocent bloud, digging into his ſide with oaths, and ſay, when told of it, *What is that to us*? when they might as well ſay, *What is Chriſt to us*? what is *heaven* to us? or what is *ſalvation* to us? for to us the one cannot be without the other: we ſhall never inherit part of his *glory in heaven*, if we do not take his *glories part upon earth*. And with God it is much about one, whether we be *doers* of *evill*, or no *hinderers*. For if we muſt not ſee our neighbours *oxe*, *nor his ſheep goe aſtray*, *or fall into a pit*, *but we muſt reduce him*, *and help him out of it*, *Deut.*22.1. we are much more bound to help our neighbour himſelf from droping into the *bottomleſſe pit* of *Hell*. And *what know we but we may winne our brother*, and ſo *ſave his ſoul*, *Mat.*18.15.

11. §. They will hiſſe like *Serpents*, if we trouble their neſts never ſo little. And its a ſure ſign the *horſe* is galled that ſtirs too much when he is touched. But what are theſe men *like*, and how are they like to ſpeed in the end? they are like the *Thracian flint* that burns with *water*, and is quenched with oil: their ſouls are the *worſe* for Gods endeavour to *better* them. His holy *precepts* and *prohibitions*; doe either *harden* them, as the *Sun hardens clay*, *and cold water hot iron*; or elſe they *enrage* them, as a furious *maſtiff Dog* is the madder for his *chain*.

12 § But

12. §. But to be exasperated with good counsell, and in stead of penitency to break into choler; when fury sparkles in those eyes which should gush out with water; it is an evident sign of one that shall perish, *Prov.* 29. 1. Read the words and tremble, *a man that hardneth his neck being often reproved shall suddenly be destroyed, and that without remedy*: see more *Prov.* 1.24,25,26, to 33. Whence it is the Prophet tells *Amaziah*, *I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell*, 2 *Chron.*25.16,20. and that the *Holy Ghost* speaking of *Elyes* sons, saith that they would not hearken unto, nor obey the voice of their father, because the Lord *was determined to destroy them*; 1 *Sam.* 2. 25. Yea, it is an observation of *Livie*, that when the destruction of a *person* or *Nation* is destined: then the wholsome *warnings* both of *God* and *Man*, are set at nought. And in reason that *sin* is *past* all cure which *strives* against the cure. *Herbs* that are worse for *watering*, *Trees* that are lesse fruitfull for *dunging* and *pruning*, are to be *rooted out*, or *hewn down*. Even salvation it self will not save those that *spill the potion*, and *fling away the plaster*. When God would have cured *Babylon*, and she would not be cured, then she is given up to *destruction* without further warning.

13. §. *Ignorant Worldlings* (who will *beleeve* nothing which comes not within the compasse of their *five senses*) think that because God *strikes not*, *he minds not*, *Psal.* 50.21. *Because sentence against an evill work is not executed speedily*, *therefore the heart of the children of men, is fully set in them to doe evill*, as *Solomon* speaks, *Eccles.* 8.11. They are like the *Israelites*, 1 *Sam.*12.15, to 20. they will not *beleeve* without a *miracle*; and it will be a *miracle* if ever they be saved. For should they see miracle upon miracle; should God forthwith strike one dead with a *thunderbolt*, and rain down *fire and brimstone* upon another, and cause the *Earth to swallow down* a third quick while they are blaspheming him: they would be as far from beleeving as they were before; as the examples of the *old world*, the *Sodomites*, *Pharaoh*, *Balaam*, *Ahab*, *Belshazzar*, *Malchus*, and those great *Clerks*, the *Scribes* and *Pharisees*, together with thousands of the *Jews*, sufficiently manifest.

Yea, it is easier for a man *possest with many Devils* to be *dispossest*; to *raise* one from the *dead*; or to turn a *stone* into *flesh* (in which God should meet with no opposition) then perswade an habituated Swearer to beleeve these ensuing *precepts*, *predictions*, *testimonies* of the *Gospell*, or any other saving truth, *Mat.*5.20. & 12.36. & 25 30, to 46. 2 *Thess.* 1,7,8,9. & 2.12. *Heb* 12.14 29. *Rev.*20. 12. to the end, *Deut.*29.19,20. *Prov.*1.24. to 33.

14. §. Well may they beleeve what the *World*, the *Flesh*, and the *Devill* suggests unto them: As *Satan* (that he may make smooth their way to perdition) will perswade the most *impudent* and *insolent* sinners, *Drunkards*, *Adulterers*, *Blasphemers*, *Sabbath-breakers*, *Bloodthirsty Murtherers*, *Persecuters of the Godly*, and *contemners of Religion*, that they may take liberty to continue their sensuall lusts, by a *testimony of Scripture*, and apply *Christs passion* as a *warrant* for their licentiousnesse; his *death* as a *licence* to sin, his *crosse* as a *Letters patent* to do mischief. And hereupon, as if a *Malefactor* should

head his drum of Rebellion with his pardon: they live as if the *Goſpell* were quite contrary to the rule of the *Law*; or as if God were neither to be *feared* nor cared for. Hence they exerciſe their ſaucie wits in prophane *ſcoffs at Religion*, and diſgrace that *bloud*, whereof hereafter they would give *a thouſand worlds for one drop*: hence they tear *heaven* with their *blaſphemies*, and bandie the dreadfull name of God, in their impure and polluted mouths, by their bloody oaths and execrations: hence they are ſo *witleſſe*, *graceleſſe*, and *ſhameleſſe*; as to ſwear and curſe even as *dogs bark*. Yea, they have ſo ſworn away all grace, that they count it a grace to ſwear; and are ſo far from beleeving what God threatens in his Word againſt ſin, and what is affirmed of his juſtice, and ſeverity in puniſhing all wilfull, and impenitent ſinners with eternall deſtruction of *body* and *ſoul*: that they preſume to have part in that merit, which in every part they have ſo abuſed; to be purged by that *bloud*, which now they take all occaſions to diſgrace; to be ſaved by the ſame *wounds* and *bloud*, which they *ſwear by*, and ſo often *ſwear away*; to have *Chriſt* an *Advocate* for them in the next life, when they are *Advocates* againſt *Chriſt* in this: that *heaven* will meet them at their laſt hour, when all their life long, they have galloped in the beaten rode toward *hell*. And that though they *live like ſwine* all their life long, yet one cry for mercy at the laſt gaſp, ſhall *transform them into Saints*. And this is the *ſtrong faith*, they are ſo apt to *boaſt of*, viz. *preſumption*, not *confidence*: Or rather, *Hope frighted out of its wits*. For not withſtanding all this, in beleeving the Scriptures, they fall ſhort of the *Devils* themſelves. For the *Devils* doe really *beleeve* that God is no leſſe *true* and *juſt* then he is *mercifull*; as his Word declares him to be: and thereupon *they tremble* as *S. James* hath it, *James* 2.19. whereas theſe men beleeve not a word that *God* ſpeaks, ſo as to be bettered by it.

15. §. And no marvail, for their wont hath been to beleeve *Satan* rather then *God*; as did our *firſt parents*, *Gen.*3. Therefore now after they have rejected all means of grace, when they are ſo cruſted in their villanie, that *cuſtome* is become a *ſecond* or *new nature*: God (that he may puniſh their hardneſſe and exceſſe in ſin, with further obduration,) not only delivers them up to *Satan*, *the God of this world*; *who ſo blindes their mindes, and deludes their underſtandings, that the light of the glorious Goſpell of Chriſt ſhall not ſhine unto them*, 2 *Cor.*4.3,4. *Eph.*2.2. 2 *Theſſ.*2,9. But he gives them up, even to a *reprobate judgment*, *to the hardneſſe of their hearts, and to walk in their owne connſels*, *Pſal.*81.11.12. *Rom.*1.21, to 32. And better be given up to *Satan*, as the *inceſtuous Corinthian* was, then thus to be given up. For he was thereby *converted* and *ſaved*, as God uſed the matter: making the *Scorpion* a *medicine* againſt the *ſting of the Scorpion*: the *Horſeleech* a means to *abate* the *vicious* and ſuperfluous *bloud*; ſo ordering *Satans* craft and malice, to *ends* which himſelf *intended not*.

Whereas theſe are given over; as a *deſperate* Patient is given over by his *Phyſitian* when there is no *hope* of his *recovery*. As thus, *Becauſe they will not receive the truth in love, that they might be ſaved: for this cauſe God gives them up to ſtrong deluſions, that they ſhould beleeve lyes; that all they might be*

damned

damned who beleeve not the truth, but take pleasure in unrighteousnesse: they are the very words of the *holy Ghost*, 2 *Thess.* 2. 10, 11, 12. If any would see more touching the wofull condition of a deluded *worldling*; and how *Satan* guls wicked men with a world of *mispriſions*, that he may the better cheat them of their *ſouls*; Let them read *The Drunkards Character*, and *The Cure of Miſpriſion*; for in this I ſtudy all poſſible brevity, being loath either to *ſurfeit* or *cloy* the *Swearer*; who is commonly *ſhort breath'd* in well-doing; and leſt adding more ſhould hinder him from hearing this: for *Satan* and his corrupt heart will not condeſcend, he ſhall hold out to hear his beloved ſin ſo ſpoken againſt.

MEMB. 5.

1. §. Only I will inſert a few *notions*, *aphoriſms*, or *concluſions*, touching the former point of Gods forbearing to puniſh the moſt *flagitious ſinners* when they ſo horribly provoke him: together with ſome pregnant *examples* of ſome that he hath executed *Martiall Law* upon, even in this life. *Cornelius Gallus* (not to mention *many*, nor *any* that every *Author* ſets down) dyed in the very *act* of his *filthineſſe*, as *Plutarch* well notes. *Nitingall*, *Parſon* of *Crondall in Kent*, was ſtruck dead in the Pulpit, as he was belching out his ſpleen againſt *religion* and zealous *profeſſors* of the *Goſpel*. It was the uſual imprecation of *Henry* Earl of *Schuartzbourg*, Let me be drowned in a *Jakes*, if it be not ſo; and ſuch was his end. You may remember one *Lieutenant of the Tower* was hanged; it had wont to be his uſuall imprecation, as he confeſſed at his death. Earl *Godwin* wiſhing at the Kings Table that the bread he eat might choke him if he were guilty of *Alphreds* death, whom he had before ſlain: was preſently choked, and fell down dead: Yea his lands alſo ſunk into the *Sea*, and are called *Godwins ſands*: where thouſands ſince have made *ſhipwrack*. It was uſuall with *John Peter* mentioned in the book of *Martyres* to ſay; if it be not true, I pray God I may rot ere I dye: and God ſaying Amen to it, he rotted away indeed. A *Serving-man* in *Lincoln-ſhire* for every trifle uſed to ſwear, *Gods pretious bloud*, and would not be warned by his friends to leave it: inſomuch that hearing the bell tole in the very anguiſh of death, he ſtarted up in his bed and ſware, by the former oath that bell toled for him: whereupon immediately the bloud moſt fearfully iſſued, as it were, in ſtreams from all parts of his body not one place left free and ſo dyed. *Popiel* King of *Poland* had ever this wiſh in his mouth; If it be not true, I would the *Rats* might eat me; and ſo it came to paſſe: for he was ſo aſſailed by them at a banquet, that neither his *guards*, nor *fire*, nor *water* could defend him from them; as *Munſter* mentions. The *Jews* ſaid, *Let his bloud be upon us and upon our children*; and what followed? *ſixteen hundred years* are now paſt, ſince they wiſhed themſelves thus wretched; and have they not ever ſince, been the hate, and ſcorne of the world? Did they not (many of them) live to ſee their *City buried in aſhes*, and *drowned in bloud*: to ſee themſelves *no Nation*? Was there ever any people under *heaven*, that was made ſo famous a ſpectacle of miſery and deſolation? they have had what they called for to the full; and it's juſt that they who *long for a curſe*, ſhould *have it*:

yet

yet how many among us, do familiarly curse their wives, children, &c. Nor is it seldome that *God payes* them in their own *coin*: men *prophane Gods name*, and he makes their *names to stinke*. When the *pestilence* rageth in our streets; *blasphemy* and *execration* must confesse that they have their *due wages*. *Blasphemers live swearing*, and *dye raving*; it is but their *wages*.

2. §. He punisheth some in the *Suburbs of hell*, that they might never come into the *City it self*. The *evill* he now suffers *uncorrected*, he refers to be *condemned*. *Sin* knows the *doom*, it must *smart here*, or *hereafter*. Outward *plagues* are but favour in *comparison* of spirituall *judgments*; and *spirituall judgments* but light, to *eternall torments*. God does not *punish* all *flagitious sinners* here; that he may allow some space to repent; and that none may doubt his promise of a *Generall Judgment*: nor does he forbear all here, lest the *world* should deny his *providence*, and question his *justice*.

MEMB. 6.

1. §. But what do I urge reason to men of a *reprobate judgment*? to admonish them, is to no more purpose, then if one should speak to *life-lesse stones*, or *sense-lesse plants*, or *wit-lesse beasts*; for they will never fear any thing till they be in *Hell fire*; wherefore God leaves them to be confuted with *fire* and *brimstone*, since nothing else wil doe it. If there be any here that beleeve a *Resurrection* (as I hope better things of some of you) all such I would beseech, *by the mercies* of God before mentioned; that they would not be so desperately wicked, as to *mock their admonisher*, *scoff at the means* to be saved, and *make themselves merry*, with their owne *damnations*; but that they would entertain this message as if it were an *Epistle* sent from God himself, to invite and call them to *repentance*. Yea, consider seriously what I have said, and do not, Oh do not mock at *Gods Word*, nor sport away your souls into those pains which are *easeleſſe*, *endleſſe*, and *remedileſſe*. Shal we *give an account at the day of judgement for every idle word we speak*, *Mat.* 12.36. and never give a reckoning for our wicked swearing and cursing? *we shall be judged by our words*, *v* 37.

Are you willing to be saved? if you are, *Break off your sins by repentance*. *Dan.*4.27. *Cease to do evill, learn to doe well*, *Isai.*1.16.17. Seriously grieve and bewail for the millions of times that you have blasphemed God and pierced your *Saviour*, and never more commit the like impiety. Yea, doe not only *leave your swearing*, but *fear an Oath* and make conscience of it, resolve not to take the glorious name of God in vain, nor place any other creature in his roome: though the *Devill* should say unto you, as once he did to *Christ*, *All this will I give thee*. For it is not enough that we abstaine from evill, unlesse we hate it also, and doe the contrary good; *Sanctifie the Lord God in your heart*, 1 *Pet* 3.15. *Make a covenant with your mouth*, as *Job* did with his eyes, and set a watch before the door of your lips, that you thus offend not with your tongue, *Psal.*141 3.

2. §. Which if you doe rightly, the *like care to avoid all other sins* will necessarily follow: because he that fears to commit one sin out of conscience, and because God forbids it, will upon the same ground, fear all that his law forbids and as heartily, and unfainedly desire that he may never

commit

commit it, as that God ſhould never impute it, 2 *Tim.*2.19. Neither can a regenerate mind conſiſt with a determination to continue in any one ſin; as when Chriſt caſt out one *Devill*, we read that he caſt out all, even the whole *Legion*, *Mark* 5.2.&c. And he that makes not ſome conſcience of *all ſin*, makes no true conſcience of *any ſin*.

And the ſame is to be underſtood alſo of duties commanded, for the ſame law which injoins us to hate and forſake all ſin, commands us alſo to ſtrive after *univerſal obedience to every precept*. And it is a true rule, he that hath not in him all Chriſtian graces in their meaſure, hath none; and he that hath any one truly, hath all. He that is not ſanctified in every part, is truly ſanctified in no part, 1 *Pet.*1.15. 2 *Pet.*3.11. *Mat.*5.48. 2 *Tim.*3.17. 2 *Cor.* 7.1. And the leaſt ſin allowed of, be it but a vaine thought, or one duty omitted, is enough to caſt thee into hell; for the *wages of ſin* (any ſin be it never ſo little) *is death*, *Rom.*6.23. *Jam.*1.15. Yea admit thou hadſt never acted any the leaſt evill in all thy life, it were not enough to ſave thee from hell, much leſſe to bring thee to heaven, for we need no more to condemn us, then what we brought into the World with us, *Gen.*2.17. *Pſal.* 51.5. *Rom.* 5.12. Whence the *new born child in the law* was commanded to *offer a ſin offering*, *Lev.*12.6.

3.§. Wherefore as you tender the good of your own ſoul, ſet upon the work preſently before the *Drawbridge* be taken up; provide with *Joſeph* for the *dearth* to come; With *Noah*, in the days of thine health, build the *Ark of a good conſcience* againſt the floods of ſickneſſe. Imitate the *Ant*, who provides her meat in Summer for the Winter following. Yea, do it whilſt the yearning bowels, the bleeding wounds, and compaſſionate arms of Jeſus Chriſt lie open to receive you. Whiles you have health and *life* and *means*, and *time* to repent, and make your peace with God in Chriſt, as you tender I ſay the everlaſting happineſſe & wel-fare of your *almoſt loſt and drowned ſoul*, as you expect or hope for *grace* or *mercy*, for *joy* and *comfort*, for *heaven* and *ſalvation*, for endleſſe *bliſſe* and *glory* at the laſt. As you would eſcape the direful *wrath of God*, the bitter ſentence and *doom of Chriſt*, the never dying *ſting*, *and worm of conſcience*, the tormenting and ſoul-*ſcorching flames of hel*, and everlaſting *ſeparation from Gods bliſſfull preſence*, abjure and utterly renounce all wilfull and affected evill; and in the firſt place this abominable ſin of *ſwearing* and *curſing*.

4.§. The which Grace if you would obtain, omit not to pray for the aſſiſtance of Gods ſpirit, otherwiſe thy ſtrength is ſmall; yea, except God give thee repentance, and removes all impediments that may hinder, thou canſt no more *turn thy* ſelf, then thou couldſt at firſt *make thy ſelf*. We are not ſufficient of our ſelves to *thinke*, much leſſe to *ſpeak*, leaſt of all to *doe* ought that is good, 2 *Cor.*3.5. *Joh.* 15.4,5. We are *ſwift* to all evill, but to any good *immoveable*. Wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the reſt of the creatures after the *Sun* when it ariſeth. Importune him for grace, that thou mayeſt firmly reſolve, ſpeedily begin, and continually perſevere in doing and ſuffering his holy will. Deſire him to regenerate thy *heart*, change and purifie thy *nature*, ſubdue thy *reaſon*, rectifie thy *judgment*, reform and ſtreng-

then

then thy *will*, renew thy *affections*, and beat down in thee whatsoever stands in opposition to the *Scepter* of Jesus Christ. Only this let me adde. Be sure you wholly and only rest on your *Saviour Iesus Christ* for salvation, abhorring to attribute or ascribe ought to doing: for *our very righteousnesses are as filthy rags*, Esa.64.6. And the sole *perfection of a Christian*, is the *imputation of Christs righteousnesse*, and the not imputation of his own unrighteousness; a rule which we are very apt to swerve from, either on the right or left hand: wherefore if you would not erre, observe this golden *mean*, endeavor to live as if there were no Gospel, and to dye as if there were no law. And now for conclusion, If thou receivest any power against this great evil, forget not to be thankfull, and when God hath the fruit of his mercies, he will not spare to sow much where he reaps much: and so having set before you *life* and *death*, I leave you to choose which of them you like best. Only think what *account* you shall give of that you have read; for if this warning prevail not, it is much to be feared the next will be that of *The son of man*, Mat. 25.41. *Depart from me, &c.*

Post-script.

YOu that fear God, or have any bowels of compassion towards the precious souls of those poor ignorant *men*, *women*, and *children*, whom you hear to swear and curse as Dogs bark; (that is not more of *cursinesse* then out of *custome*;) wish them to read these few pages, neither count it as a thing indifferent which may either be done or dispensed with all; for besides that, God hath *commanded* the duty of admonition, *Heb.*3.13. 2 *Tim.*2.25. and *commended* the practise of it, *Rev.*1.2,6. and *condemned* the contrary, *v.*20. If you do not it, or the like, you *hate your brother*, *Lev.* 19.17. and make your self guilty both of his sin and ruine, *Ezek.* 3. 18. to 22. For as none but a *Cain* will say, *Am I my brothers Keeper?* so these could never continue their *cursing* and *swearing* as they doe: if they were but so happy as to meet with timely and faithfull admonition. Nor can you love God and patiently hear these miscreants blaspheme his holy Name as they do, 2 *Pet.* 2.7,8. Or manifest your self his by adoption and regeneration; for wel-born children are touched to the quick with the injuries of their Parents; and not to be moved in this case, is to confesse our selves bastards. Yea it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them, under whose shelter they live. Which being so, make it a part of your charity, to give of them as you meet with occasion; as that you shall hourly do, even as you passe the streets, if you but mind it. And me thinks, none that are able should spare to be at a farthing cost, when that farthing, may possibly prove the saving of a Swearers soul. And to that end, any one may have what they please; giving so many farthings to the poor. And also other Books of more generall concernment, upon the like terms, repairing to the *Blew pales, over against the high Constables short of Shoreditch Church*, where there is a Glasse Lanthorne in the window.

Imprimatur { JOHN DOVVNAME, THO. GATAKER.

Adde this (together with the *Abstract of the Drunkards Character*) to *Gods goodnesse and Englands unthankfulnesse.*

The

The Printer to the Reader.

IT being observed that many meeting with some of this Authors Collections, do earnestly enquire after the rest: I think it not amisse, to satisfie their desire, and save them further labour, by setting down the severals; which are these,

The Cause and Cure of Ignorance, Errour, Enmity, &c.
The Cure of Misprision; or Mistake.
The Victory of Patience.
The Drunkards character, with an addition.
The Character or Touch-stone *of a true Beleever*
The Character of a formall Hypocrite, or Civill Justiciarie.
Characters of the kindes of Preaching.
Compleat Armor against evill Societie.
Cordiall Counsell.
Gods goodnesse and Englands unthankfulnesse, the second Edition, that is divided into chapters and sections.
The first part of *the Pastors Advocate.*
An Abstract of the Drunkards Character.

} already printed.

The second part of *the Pastors Advocate.*
The Arraignment and conviction of covetous, cunning, and cruel Governors, Polititians, Officers, Judges, Lawyers, &c. with the lovely and lively *characters of Justice, Thankfulnesse, Contentation, Frugality, Liberality, &c.*
The Laymans Library, or the poor mans Paradise.

} to be printed.

FINIS.

230997

LONDON, Printed by E. *Cotes*. 1652.

1825
173 Years